

The Missionary Helper.

PUBLISHED



MONTHLY

BY THE

FREE BAPTIST

WOMAN'S * MISSIONARY * SOCIETY.

VOL. VII.

SEPTEMBER, 1884.

No. 9.

THE *Annual Report* of our Mission in India, just coming to this country, is a pamphlet of 54 pages, neatly gotten up, well printed on good paper, with clear-faced type, and contains most valuable information. Its Index points to *Census Returns, Stations and Workers, The Churches, Schools, Woman's Work, Medical Work, English Work, The Mission Press, and Preaching to the Heathen*, with their various sub-divisions. The tables of church statistics and educational statistics give an insight into the work of our missionaries and their assistants in a forcible manner. At more or less length the work of each is reported, and glimpses are caught of their trials and successes. It is well-nigh impossible to quote from the report, for all of it is so important and valuable. We have been of the opinion for some time that our mission societies could not make a better investment of funds than to reprint this report entire, as a pamphlet, and give it wide circulation. Its study would bring gladness into the hearts of the members of our churches. Will not every one who has received a copy keep it lent like a book from a circulating library?

FOR some time the children of the Congregational Sunday Schools have been interested in collecting money to build

another missionary vessel, "The Morning Star." She was launched at Bath, Me., August 6th, with appropriate services, witnessed by three thousand people. She will steam seven knots an hour, can accommodate seventy passengers, and her yearly trips are expected to average thirteen thousand miles. Her figure-head represents a missionary holding an open Bible in the left hand, and pointing to it with the right.

The steamer is owned by the American Board, and her cost is rising \$40,000, mostly collected in five-cent contributions, each entitling a child to a certificate of stock. This is the fourth "Star" that has sailed away with good news to the inhabitants of the lone islands of the sea.

THERE were many good things said and done at Ocean Park, during the Assembly. The mission days were full of intense interest, and the presence and the words of the missionaries, returned and going out, gave new impulse to the cause. The lectures by Professor Townsend were able and eloquent, and brought the soul out of its narrowness into the consideration of the great facts of science and revelation.

The Woman's Convention was well arranged and unique, and the papers and addresses were excellent and suggestive. It is hoped to give several of them to our readers. The Board of the Woman's Society held several meetings, and discussed and acted upon important questions bearing upon the interests of its work, at home and abroad. The skies were bright, the air cool, and Old Ocean grand, but the days were brief that we could spend at this denominational home. May many come hither in future seasons, and precious and lasting be the acquaintances here formed.

A BROTHER recently expressed the opinion that the covenant meeting of the church should be the best missionary organization. We are not sure but he is correct. Might there not be more vital interest created and real work done

if each member was expected to add to the relation of experiences and evidences of spiritual growth for the months, as they pass; some accounts of work done in cheering the sad, in visiting the "sick and in prison," in giving comfort to the poor and needy, and in sending the Gospel to the perishing? These things help to develop Christian character; they lead to a fuller appreciation of the love that constraineth, and to a more comprehensive understanding of the commands of God. That the result of such a relation of experiences persevered in would bring the true spirit and object of the Gospel to the men and women who comprise the churches, is obvious. Speedily would the whole body come into a more exalted position.

THERE are mighty barriers still to the entrance of Christ into his earthly kingdom. It is clearly proved that God has called woman to take hold of the old barred doors of idolatry, superstition, and heathenism, and help to open them, that the King of Glory may come in. Alone our hands have been found too feeble, our efforts unavailing, but by uniting and concentrating, and binding together, grace has been given us to become strong to surmount obstacles, and the gates are giving way. The patient toil of our representatives in heathen lands is being crowned with success.

No one should fail to read Mrs. Phillips' words, which tell of successes. And does not success mean "more men and more means?"

On a postal card just received she says: "Read my husband's last letter in the *Morning Star*. It is flood-tide in our mission now. Send out the men before it begins to ebb."

THE restless mind of man cannot but press a principle to the real limit of its application, even though centuries should intervene between the premises and the conclusion.— *Liddon*.

Success of Missions.

[Extracts from the paper read by Mrs. J. L. Phillips at Ocean Park Assembly, on Missionary Day, Aug. 4.]

HAS ever anything succeeded so surely? "The rapid march of Christian Missions during the last eighty years is simply bewildering." Eighty years ago a young life went out on the Isle of Mauritius. Just across the channel, hundreds were going out into utter darkness, and terrible cruelty reigned all over Madagascar. To-day, a Christian queen is building up a Christian government from shore to shore. Ann Hazletine Judson, creeping in weariness and weakness to her husband dying in prison! To-day thousands of Karens and Burmese rejoicing in eternal freedom! Thomas, Carey, Marshman, and Ward suffering in malarial swamps, and fighting frightful superstitions. Now, from the cape to the Himalayas there are native churches, Sabbath Schools, and open zenanas! Think of the "Lone Star Mission." For years it maintained a bare existence. The impatient home Board said, "Cut it down." One man pleaded, "Let it stay a little longer." The Board yielded, and the story of the Telegu Mission has thrilled the Christian world. China, Japan, the dark continent of Africa, and the isles of the sea have welcomed the glad tidings.

The all-important question to us to-day is, How are we succeeding? What is the prospect? Success is floating over every inch of our territory. The prospect is glorious beyond all description. More than forty years ago a lone Aryan welcomed your first missionary to Balasore. Think of your stations and churches sending out a band of young men able to cope with the proud Brahmins, who come "to catch them" with their subtle arguments, and go away with the Bible in their hands! Look at the Christian women doing a noble work as mothers and teachers! You have flourishing Sabbath Schools, open zenanas among the highest families, and day schools in every direction. Heathen villages for miles around all our stations, are calling for Christian workers in their very midst, and now and then making liberal offers for a few crumbs of the bread of life, and we are practically saying, "No! starve — starve till you die, we will neither give you bread nor let anybody else."

As we think of the closed doors of the mission bungalow at Dantoon, a sadness comes over us that every memory of the spot only deepens. Success floating over every nook and corner of that crowded village, with its surrounding ones, and the great highway lined with pilgrims, but there is no one there to lift the banner on which it may light, no one to establish the electric current that would bring it straight to your hearts and doors.

There are proud Brahmins there, asking for the Bible; lovely zenana women begging to be taught; multitudes of children that might be gathered into schools and churches; pilgrims breaking the midnight silence with "Jay, jay, Juggernath shami!" who might be singing the praises of our Redeemer. To one and all we have lent a deaf ear and turned away.

Oh, watchmen upon the towers here, what of the night over there! Twenty years ago somebody sent six cents to India. A tract was bought and given to Mahanti, and we have now the branch church at Palasbani. Ten years ago somebody else sent four cents, and into a school-boy's hands there fell one of the gospels. That boy is now one of our first preachers, and at Dainmari is another branch church. Children, be encouraged to send your pennies. Success is written upon them. Twenty years ago we crept timidly after a Brahmin lord through labyrinthian passages to a little dark room where his wife was spending her life with her face nearly hidden under her *sardi* (cloth), and she gave us a hearty grasp of the hand. How the thought of that little extended hand thrilled us then, and has every true woman of the denomination. It was a sacred pledge of the zenana woman's trust and confidence in you as a band of Christian helpers — an earnest of the glorious success you have already won. The Bible school is doing its faithful work. Every hour with those promising young men and women is a success. How great, time will tell. In regard to the ragged schools, we have time to simply say we wish we could express a little of the gratitude that we feel towards those who so promptly sent us the silver and gold for those poor children. It is good to look into your faces and take the hands that have now and then penned a tiny sheet or sent us some word of cheer that has been a perfect spur to us, and made many a dark day sunny. For sunny India has its dark days, and successful reaping comes from sowing in tears, and "the rapturous 'thy will be

done,' through the agony of 'not mine.'" The greatest feature of success in the ragged schools is the Sabbath School work.

But time fails, and the question is, What shall we do? Send more men. Let the denomination catch the cry from the old granite hills, and echo it again and again till six men are fairly out to sea.

The first word Americans learn in India is *Fuldi*,—be quick. The first one we use on returning to this country is *Asti*,—slowly; you rush so we almost lose our breath. But to-day the tables are turned and we beseech of you to be quick. For twenty long years, we who do not claim but half the years of the older ones have besought you to *man* your field. To-day there are young men in crowds sitting on our verandas, asking for Bibles. The busy throngs in the bazar are dropping everything to listen to the glad tidings, whole villages asking for teachers, and you composedly write us "not to be discouraged, there are some young men entering college who wish to go." Think you young Bengal will wait on the veranda for young America to go through college? Do you wonder that we feel much as the contractor for this fine tabernacle might have felt, had you replied to his call for men and money, "Don't be discouraged, go on with your work. There are some boys apprenticed to a carpenter who'll be ready in four or five years?" You have undertaken to build up churches over there that shall be symmetrical models in the eyes of the heathen. But alas, for the scarcity of men and means, every now and then we see even the pillars lying shattered in fragments, and here is the foreign worker's heaviest trial.

New England mothers and maidens, than whom there is not a holier, higher band of workers in this world, where are the sons and brothers so sacredly trained for this work? Send them to the joys that foreign missionaries know, joys so great that the trials and sacrifices are not worthy to be compared with them. May some fresh impetus be given you and yours, till the Parent and Woman's Societies, one in heart, and one in aim, shall see the strong builders over there.

"Such let my life be here,
Not marked by noise, but by success alone;
Not known by bustle, but by useful deeds;
Making no needless sound, yet ever working,
Hour after hour, upon a needy world!"

Reminiscences.

[SOME OF MISS CRAWFORD'S EXPERIENCES.]

SUBSEQUENT to the death of Daniel Cilley, Miss Crawford's sympathies became so deeply stirred by the wants of the Christian community at Santipore that, with the approbation of her co-laborers, she left her pleasant home in Balasore to labor alone at this new station for as long a period as she should deem advisable. March 17th, 1856, she wrote thus from Santipore concerning this change :

"On the 27th of last month I came to this place. It was hard to leave Balasore, where I have labored almost constantly for about five years, but pity for the people here, who seemed left like sheep without a shepherd, tore me away. I did not even have the consolation of thinking that the Lord called me, and that I was going for his sake ; for I am not yet persuaded that the Lord calls any of my sex to occupy, unprotected and alone, such a wilderness field as Santipore. My coming perhaps, can be attributed to nothing better than phrenological benevolence, I dare not call it Christian benevolence, as long as I do not believe that Christ requires me to take such a course. I appear to be doing a sort of *penance* for the sins of my people. Some are guilty of the sin of covetousness in withholding funds from the mission, others, whose duty it is to come to a foreign field, virtually pray, 'Lord, have me excused. There are many reasons for my remaining in my native land ; do have me excused.' While I am doing the work of such ones, I expect to gain the blessing they would have, were they laboring in their proper sphere, and I think I come more honestly by the blessing than Jacob did by that of his brother Esau. I believe your missionaries are agreed in thinking the Christian community here the most interesting one belonging to the mission. It embraces more Christian families than either Jellasure or Balasore. Some of these families have but lately emerged from the dark superstitions and sins of heathenism, and are but babes in Christ. Others are young people from our schools, who, notwithstanding they have heretofore had 'line upon line and precept upon precept,' now that they have come to occupy new stations, need much counsel and watchful care. Others

are from the rude and unlettered Santals. These emphatically need teaching and nursing like tender children. Besides these adults, here are a goodly number of children in years as well as in understanding, who are in want of a steady, careful hand and an earnest, loving heart to train them for comfort and usefulness here, and for eternal bliss hereafter.

"You may by this time ask with astonishment, 'Can a laborer be miserable in such a field?' Believe me, I am not miserable, but have a quiet, constant peace which far outweighs all the joys of the votaries of worldly pleasure. Now, methinks I hear you asking, 'Why not be satisfied?' Because I do not feel that I am in my appropriate place.

"Thursday evenings and Sabbath mornings, only the men and boys come into prayer-meetings; we have never been able, at any of the stations, to prevail on the women to come to these meetings. . . . I will say nothing about the unpleasantness of being over thirty miles from all my own sex, natives excepted; nothing of being deprived of the society of every one who speaks my own language and has tastes and feelings similar to my own. My impression is, that under such circumstances, to keep the mind in a healthy state for any great length of time, requires little less than miraculous power. An interruption has occurred. Some men, bringing snakes to show, and looking themselves as wild as the beasts of the jungle, have come to the door, and to make them leave, I have been obliged to close all the doors and dwell awhile in darkness. We have no glass windows here.

"The Sabbath after I left Balasore, Sarah Noyes, one of my dear school girls, was baptized. She is one of the most blameless girls I ever knew, and is one of the best scholars among the Khond girls. I brought one girl, Eleanor, with me, and find that she adds not a little to my happiness. We have made it our rule to go out walking every day about sunset, but a few days ago, the tigers came so near and devoured a cow, that I feel a little shy about going far from the house. There is a pretty little grove close by us on the north which contains many idols, but they do not receive much notice. I have not known of their having been visited but once, and that was on a wedding day. The newly-married pair did better than some, for they realized the need of a blessing from some source. The Santals, in a little village near here, have recently been troubled by witches, and one poor old woman has been severely beaten for being a witch!! No worse than Salem."

Soon after Miss Crawford penned the foregoing, she was called to pass through one of the most trying ordeals of her missionary life. Sickness came to the Christian village, quietly at first, but soon death in a terrific form bore from her sight Elias Hutchins, the last Santal preacher. The circumstances attending this stunning blow to the mission were peculiarly heart-rending. Miss Crawford hastened to him on hearing of his illness, administered quieting, cooling medicines, used cold water freely about his head, and had him bathed. His fever immediately abated, and no thought of danger was apprehended, as for three days he showed no signs of febrile disturbance save once, and that very slightly. The natives believe that if a sick person touches cold water, he is almost sure to die; so they thought Elias must die, unless he had something to cure him of the cold which they supposed must follow, and, unknown to Miss Crawford, they sent off eight miles for a heathen doctor. When he came, he said he must give him something to bring back his fever or he would surely die. He administered his potions, and the fever came back in fearful power. Miss Crawford called, and learning the facts, demanded to see the medicine. On tasting it, she thought it might well produce a fever on a person in perfect health, and forbade their giving him any more. Again her treatment gave him relief, and she remained with him till he became quiet and fell asleep, and then went home for rest. But before the dawn of day, the doctor was again called and kept secreted while he continued to administer his deadly potions. Miss Crawford's next visit found her patient talking wildly; soon he was almost burning up with fever, and raving like a madman. Mr. Covil, of Jellasore, who had been sent for, now arrived. On the morning of April 17th, 1856, Elias breathed his last, calling on the name of the Lord. In his delirious turns he would attempt to preach, and at one time took for his text: "Take no thought what ye shall eat or what ye shall drink."

Ten days after Elias' death Miss Crawford, in writing of

the event, said: "It is very difficult to draw my mind from the death-bed scene. The wailing of the poor natives is still in my ears. The nervous, trembling, burning hands of the dying man seem again clasping mine, and the wild eyes are again upon me, though I know the hands are still in the grave, and the eyes sightless in death. My nerves received such a shock that for a little time it seemed to me that I could no longer stay here alone, but how could I leave the people in their distress? With the blessing of God, a few days' rest restored me to calmness, and though I feel and have resolved that I will sooner leave the mission than to make such a lone field my permanent place of labor, I will try to stay a few weeks longer, that the dear people may have time to recover somewhat from the great shock they have received. Our loss is very great, and when I look at the poor Santals, my heart bleeds. Not one preacher is left in our mission who knows their language."

Go and Teach.

[BY MRS. E. F. WESTON.]

Go ye, therefore, and teach all nations;
 This is Christ's command to all.
 Let each one obey the summons
 As our Lord for us may call.
 Christ says, as my Father sent me,
 Even so would I send you;
 Go, then, do not wait to ask Him,
 Lord, what shall the others do?

Go ye, preach the glorious gospel;
 Teach all nations Christ is Lord;
 Cease not labor till all people
 Worship only the true God.
 Preach the gospel to every creature,
 Search in all lands for the lost,
 Tell them Christ has died to save them,
 Show them what salvation cost.

Can ye stay at home, ye Christians,
 While so many thousands die?
 Are you following the Master's footsteps?
 Are you guided by His eye?
 Wake from dreaming, be in earnest,
 Forsake all thou hast for thy Lord.
 Go ye, therefore, and teach all nations,
 Thine shall be an eternal reward.

PAWTUCKET, R. I.

Cheerful Giving.

[BY MRS. H. B. HUTCHINSON.]

ON returning from one of our missionary prayer-meetings, where the duty of cheerful giving had been urged, a dear young sister asked the question, "How can we always give cheerfully when there are so many calls, even if they are all for worthy objects?" The question was a suggestive one, and led to the following train of thought:

Who created us? And for what purpose were we placed here? And what is to be our final destiny? For what purpose have we been endowed with moral faculties, akin to those of our Creator? Is it simply that we may eat, drink and be merry, for a few short years, and then lie down and die?

This is not the end! This life is a state of probation to fit us for that higher and holier state of existence, in which we are to be admitted into the presence-chamber of the Most High.

But here God has made us his stewards. Let us inquire what He has taught us in his word on this subject. He has said, "The gold and the silver are mine, and every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and all the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fullness thereof."

"Ye are not your own, ye are bought with a price, therefore glorify God with your body and your spirit which are God's."

Thus we see that all we have and are belong to Him.

But another question may arise. What does God require at our hands; and what is his due? God is not unjust or arbitrary in his demands.

Under the law of Moses He required one tenth of all the possessions, not the lame, or that which died of itself, or had been torn of wild beasts, would be accepted; but He required the firstlings of the flock, and the first fruits of the field. Was there anything unreasonable in this? Under the gospel, the general rule given is this: Let every man give as the Lord hath prospered him. And can any Christian ask to be excused from giving as much under the gospel as was required under the law? I trust not. There are many who give much more — Zaccheus gave one-half. But how can we give to the Lord? "He that giveth to the poor lendeth to the Lord; and that

which he hath given will I repay him again. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

God has commanded his people to open their hands wide to the poor and needy. But shall the poor be excused from giving anything, and thereby be excluded from the blessing promised to those who give? Let us again refer to the law and to the testimony.

Under the law there was one offering where the rich and the poor were placed on an equality in giving. The rich were not to give more or the poor less than half a shekel when they gave an offering to make an atonement for their souls.

But what says the gospel? "A willing mind is first accepted according to what a man hath, and not according to what he hath not." Even the beggar on whom you bestow a dime may know the blessing of giving, by giving one tenth to the Lord.

But, says one, "We should be just before being generous." Very true, but are we not to be just with God as well as with our fellow-men? "Inasmuch as ye *have not* done it unto the least of these, my brethren, ye have not done it unto me."

Millions of souls for whom Christ died are perishing for the lack of knowledge. The Hindu, the Hottentot, and the islands of the sea, as well as portions of our native land, are in need of the bread of life; and shall we turn away and luxuriate on the bounties which have been bestowed upon us? God forbid.

But what is promised to those who give in obedience to His commands? Let us see.

"Cast thy bread upon the waters, and thou shalt find it again after many days." "Trust in the Lord and do good, and verily thou shalt be fed." "Give and it shall be given to you again, good measure, pressed down and shaken together and running over, shall men give into your bosom, for with what measure ye mete it shall be measured to you again." "And they that sow sparingly shall also reap sparingly." If this be true, how can we who have but little to give, afford not to give?

Again, "the liberal soul shall be made fat, and he that watereth shall be watered himself."

"He that giveth to the poor shall not lack."

"But every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity, but willingly; for God loveth a cheerful giver."

SACO, ME.

Ocean Park Miss. Convention.

[BY MRS. M. M. H. HILLS.]

THIS convention, as might have been expected, was a very interesting one, and was made memorable by the presence of the venerable returned missionaries, Dr. and Mrs. Bachelier, and their daughter, Miss Mary Bachelier, and Mrs. Dr. J. L. Phillips. Mr. and Mrs. George, our missionaries-elect, whose presence with the toilers in the foreign field we trust will gladden and brighten their next Christmas tide, were seated with the returned missionaries. The Rev. Jeremiah Phillips, of Gardiner, Me., and Mrs. Dr. Durgin, of Springvale, Me., children of our pioneer missionary, were also there, to greet from their own native India, the newly arrived. A warm welcome home, from the Free Baptist Foreign Missionary Board, was extended to the returned workers by one of its members, which was followed by brief remarks and personal introductions to the missionaries, and hearty greetings.

The second session of the convention was occupied by addresses from the missionaries, which were listened to with intense interest. Dr. Bachelier's subject was, "The Advanced Line for Foreign Mission Work." He thanked God that we had an advanced line and a base of supplies. He portrayed in a graphic manner the advance of the line since he first entered the field. Then the mission had a church of five members, now they have several churches. Then they borrowed a native preacher, now they have a goodly number of their own; then two small schools with a few pupils, now they have a large number with thousands of pupils. He spoke of his feelings while passing the cities and countries, on his late homeward voyage, that were living without the knowledge of God. Referring to a species in the lower forms of animal life, from which, if a joint were snapped off, that joint would be a perfect animal, he said, if it had been possible for him thus to snap off his joints and they would become missionaries, he would have placed one at Aden, some in Upper Egypt and in the central regions of Africa, and in Lower Egypt, one at Suez and another in Port Said, others in Jaffa and Jerusalem. The Christianity represented in the latter city was dry goods at one end, a display of robes and vestments, and a new pair of gloves at each preaching service, and squalor at the other end. The speaker then returned to India, spoke of its wonder-

ful throngs of people, and that we had pre-empted a portion of that country to cultivate for God, larger than Vermont and New Hampshire, and containing 3,000,000 of souls. We have not yet reached the masses. We should send out immediately six missionary preachers to occupy important centres and carry on the work already in hand. Never before, he thought, were the prospects of the mission so bright, so auspicious, could we only furnish reapers for the harvest.

Mrs. Bacheler's subject was, "The Evidences of Success in the Foreign Mission Field." She pictured the beginning of the mission at Sumbhulpore, where Brother Phillips had to dress his wife for the grave and bury her with his own hands, the removal of the mission to Balasore, the contempt with which the government officials regarded the missionaries, the opposition of the natives to the introduction of a new religion opposing the worship of their idols, etc. But the Lord was in the work, and what the Lord is in, must go. In 1848-1849, the mission schools received an accession of seventy-nine children who had been set apart to be cruelly sacrificed on heathen altars.

Many of these rescued ones were converted, some of whom are yet living and are good, sterling Christians. This work was one of the many proofs of success that she adduced. The changed attitude of English officials and the natives toward the missionaries, now regarding them as friends and benefactors, and showing them much kindness, was another proof of success; also the Christian village, Metrapore, one of the fruits of Balasore station, and Santipore of the Jellasore station. Brother Phillips bestowed a great amount of labor on Santipore, making it a benediction, an oasis in the heathen desert. Miss Crawford's work at Jellasore in training such numbers of girls for Christian teachers and Christian wives, who are now scattered lights in different places, was another proof of success. The work among the Santals, with their seventy schools, is still another. Well may we say the wilderness is glad for them, and the desert blossoms as the rose. Then the work at Midnapore with its Bible School, Mrs. Phillips' Ragged Schools with their thousand pupils, the teaching in the zenanas, etc., and the little churches and schools at Babaigadia, Palasbani, Dainmari, and Dantoon are additional evidences of progress and success.

Dr. Bacheler's lecture in the evening, illustrated by stereopticon views, was very instructive, as well as entertaining. Thus ended the first day of the convention.

Power of Hindu Priests.

A VERY wealthy merchant in Cocanada, liberal and progressive in spirit through his knowledge of English and the Bible, and anxious to improve the condition of his countrymen and overcome some of their prejudices, took an active part in promoting the marriage of two couples, the brides of which were widows, expending three thousand rupees upon the occasion. The result was great rejoicing among the friends of the poor widows, both Hindu and European, but great rage among the priests.

A bull of excommunication was pronounced against this gentleman. What did this mean? Pretty much what major excommunication meant in Roman Catholic countries a few centuries ago. It meant that he was cursed in his body, in his family, and in his business; that he was denied all social and religious privileges; that his wife and children should regard him as dead; that no relative or fellow-caste man should recognize him on pain of the same excommunication. Henceforth, he was an outcast, a Pariah, a dog.

What could the man do? He had no Christian principle in his heart, no love of God constraining him. He loved his race, and pitied the lone widows. But that is not strong enough to make martyrs. So he surrendered, confessed his sin, promised not to do so again, and asked to be restored to his caste and family. His heart is where it was before. He feels as he did before, but is afraid, afraid of standing alone, which is an awful thing in India.

On confession and promise of amendment, the priest restores him to his caste again. The full ceremony implies a death and resurrection. The victim is buried up to the chin in a hole dug in the ground. The hair is shaved from his head, and, while in this living tomb, prayers and incantations are said over him. To purify him, he drinks a mixture of the five sacred substances,—*ghee*, *curds*, the *two excrements* of the cow, and *honey*. After this, he fees the priest according to his wealth. Our friend Ramakistia was not required to undergo the burying process: all the rest, including the shaving and the drinking of the sacred mixture, etc., he had to undergo. He paid the priest two thousand rupees for this humiliating ceremony. That night, he also sent ten thousand rupees to the secretary of a society in Madras whose object

is the promotion of widow marriage. He kept his word in letter, but broke it in spirit. This case indicates the growing power of Christian and humanitarian ideas. It is no ordinary devotion that will take fifteen thousand rupees out of a Hindu's pocket.

It also shows the immense power still in caste. Caste is weakening, and this instance is a proof of it. But it is a giant still. The old cling to it: the young and rising generation is tired of it. When this marriage noted above was first mooted, a meeting was convened to advise as to the attitude the caste should assume toward it. The young men were in favor of countenancing it, while the old men denounced it. Of course, the old men carried the day. But the young men will be the old men some day. Ah, he who will be on the earth fifty years hence will see a marvelous change in India! The universities, the colleges, and the high schools are pouring out streams of new blood into India's veins. The Christian colleges and mission schools are turning out a race of men who will trample under foot the hydra which is destroying the land. The zenana-workers, the Bible-workers, and the colporteurs are saturating the public mind with principles, before which the Dagon of caste, with all its attendant evils, must fall.—*Canadian Baptist.*

Dark Places of the Earth.

A RECENT number of *Little Helpers* gives this illustration that the dark places of the earth are full of the habitations of cruelty.

Many of the Friendly Islands are now light with the knowledge of God, but there are still many persons there who bear the marks of former darkness and cruelty. And there, as in Madagascar, children were among the greatest sufferers. If a person was very sick, or an important war was begun, or anything was very earnestly desired, the finger of a favorite child was often made a sacrifice.

The little finger was cut off at the first or second joint, carried in procession to the temple, and delivered to the priest, who presented it with mutterings and prayers to the idol. If the desired object was not soon obtained, the rest of the finger or the whole of another was taken to the idol in the same way. It is said that the king and queen of Tonga carry in their hands these marks of the heathenism of their parents.

Correspondence.

[FROM MISS NELLIE M. PHILLIPS, M. D.]

THE "OASIS IN THE DESERT."

DEAR SISTERS OF OHIO: I wish to-day to tell you something of the work we are doing in this place. This is where father and mother worked for some thirteen years. There is a good church here, a large school-house, and a mission bungalow. Before our coming three months ago, and, in fact, for years previous, regular church services have been kept up and the village school taught by the native pastor, Hiram Curtis. He is a very faithful, earnest worker, and has as much genuine common sense and kindness of heart as to make him thoroughly prized in a place where these qualities are quite too rare.

The weekly prayer-meetings, monthly covenant-meetings, and Sunday School were all in operation when we came, though often poorly attended. You will see from this that our work has been rather to extend and regulate what is already under operation, than to open entirely new work. What we have accomplished thus far may be summed up about as follows: By putting an extra teacher into the village school we have been able to open it to Hindu children, of whom there are now about thirty in daily attendance, in addition to our Christian children. We have two new outside schools which are taught by Santals, who, though they are not Christians, were once pupils themselves in our schools, and consent very readily to all we require of them in their manner and the matter of teaching. In addition to these, we had opened one school before coming. These outside schools average a little over thirteen scholars each. This makes the whole number of heathen children in our schools now a little over seventy.

The Dantoon school we closed this week, as it was taught by a heathen pundit, and, except when we are there *ourselves*, it is not possible to give the children daily religious instruction, without which we did not care to keep the school open. Both the teacher and scholars pleaded hard for us to continue it. We were forced to believe, however, that their motives were mercenary, as the school gave a steady salary of \$1.60 per month to the teacher, and saved the children from paying a few pice, the price of tuition in a bazar school. They have

been taught many good lessons while the school was in operation (ten months in all), and cannot, I believe, forget them all.

We have five sewing classes of boys and girls, Christian and Hindus, who come to the house regularly every school day, taking their sewing as a part of the daily school work. This, as you can easily imagine, requires much time in the preparation of work.

The English language is coming to be used more and more in this country, especially among educated natives. It is taught in Government schools. The decided advantages to be gained from even a partial understanding of it has led to its introduction into some mission schools also. I have now a class of thirteen who are beginning English, and some of them are so bright, and study so eagerly, that it is a real pleasure to teach them.

I think I have not felt so great an interest in any other part of our work as in the Sunday School. I wish you could see the children gather about three o'clock on Sunday afternoon. The Hindu children from the outside schools come in companies led by their teachers, often bringing with them parents or friends. The Christian children are very regular in attending. I wish I could say as much for their parents. The house is quite crowded, the number coming up sometimes to two hundred. They all sit on the floor. Such a sea of restless, brown humanity! We have twenty teachers for them, and have a teachers' class before Sunday School for studying the lesson. For the older classes we use the International series of lessons, and for the younger we have large colored pictures representing Scripture scenes, from which the teachers tell the children Bible stories, also teaching them Scripture texts, hymns, etc.

I am having but very little medical work now. I keep up my study of Bengali, and am also reading Oriya a little every day. The latter language is the most used here. I have very little difficulty in understanding or reading it, but do not attempt to speak it, for nearly every one understands Bengali as well. I am glad to report all our missionaries in their usual health.

I ask for your continued and earnest prayers that we may be wise in all our plans of work, faithful in carrying it out, and patient in waiting for the increase, which God only can give.

SANTIPORE, April, 1884.

A VISIT TO BENARES.

BENARES is the most sacred city in India. It is to the Hindu what Mecca is to the Mohammedan, Rome to the Roman Catholic, Jerusalem to the Christian. Here idolatry reigns triumphant in its most revolting forms, seeming to breathe out destruction and death over this fair land to its utmost limits. To this city the devout Hindu repairs, by toilsome and painful pilgrimages, from the farthest point in India.

The railway station being located upon the opposite side of the Ganges River, Benares is reached by crossing a bridge of boats, soon to be replaced by a superb railway bridge, whose enormous piers stand as yet but a few feet out of the water. We were met, on the arrival of the train, by friends of years ago, in whose agreeable company we were to visit the celebrities of this strange city. Very picturesque and imposing it appeared from the river, with its banks lined, crowded with temples and *ghats*, or bathing-places. The sun shone full upon the scene, and the whole-river front seemed alive with the misguided human beings, who throng it as they have done for thousands of years. In this city are no less than fourteen hundred Hindu temples, and idols beyond count. There are also a Buddhist temple and a Mohammedan mosque.

To see some of these wondrous sights we started early the next day, to avoid the heat of later hours. There are plenty of boats to be had — boats with elevated decks, from which the prospect may be surveyed. They are propelled by four men using long oars of bamboo that have square bits of board attached to the ends instead of blades. On our way to the landing-place, as we walked down the slope, we met groups of fakirs, the holy men of Brahminism. These men are an institution, and may be found all over India, the heaviest and most degrading curse under which this country groans. They are so venerated by all classes, high and low, that any prince riding in splendor on the back of an elephant, surrounded by a gorgeous retinue, will halt and make obeisance to one of these wretched fellows as he passes by. Their influence over the Hindus is absolute, and though the ladies of the land are rigorously secluded and prohibited from ever holding intercourse with any man except their husbands, fathers and brothers, the fakirs have access to them always, and are their religious teachers. Alexander the Great, 326 B. C., found these men here, just as they are to-day. The word *fakir* is an Arabic

term, signifying "poor," because they profess to have taken the vow of poverty, and, in theory, they hold themselves above the necessity of property or home, obtaining their living as a religious prerogative from the people. Many of them go about entirely nude, some make long pilgrimages, others locate themselves near some shrine or under a great banyan-tree, and there receive the worship and substantial offerings of their votaries. Most of them never wash, or cut or comb their hair, while they daub their bodies and faces with dung and paint. Many of them assume an attitude in which they remain till they grow into that condition, such as elevating the arms, standing on one leg, and one case is known of a man in Allahabad who distorted his legs till he succeeded in bringing them crossed against his back, his heels on a level with his head. D'Herbelat estimates the number of fakirs in India at 2,000,000, of which 800,000, are Mohammedan. The expense of maintaining them is estimated at at least \$12,000,000 per annum! Of course the extension of education and Christian teaching are constantly tending to decrease the number of these lazy, filthy, ignorant, and depraved wretches.

When we reached the landing-place we could observe the swarms of pilgrims who were approaching the sacred river, numbers of them having come many miles on foot, for they make pilgrimages hither from all parts of India. As we moved out upon the river and proceeded slowly down the stream, the view of the city, with its myriad splendid temples, many of them crumbling to ruins, afforded a spectacle altogether unique and wonderful. Strangely enough, the lofty, glistening minarets of the Mohammedan mosque are the most conspicuous objects in the panorama. So much of Benares is river, that its pristine glory is only suggested by its actual condition, yet it is a marvelous and splendid city, while its idolatry, superstition and debasement are almost unchanged. The high banks of the river are lined with *ghats*, long stairs lead up from the water's edge to a temple where a hideous idol receives the homage and offerings of the crowd. It is a matter of great merit to build one of these, and many of them bear the names of wealthy Rajahs who have erected them. One immense place has been undermined by the action of the water, and the great pile has been demolished as if upheaved by an earthquake. Massive pillars, elaborately carved, lie around in hopeless confusion, while the marble steps are used by the *bheesties* (washermen), for drying their clothes.

But the ruined ghats were less striking than the greater number of those in good condition, where men, women and children were bathing, praying, dressing and undressing without the least regard for decency. All ages and both sexes bathed together, presenting a most disgusting spectacle. Thus Hinduism shows openly its debasing character. Nor does it improve in this respect, but rather grows worse, worse even than the immorality of its sacred books. The Brahmins have perverted even the better teachings of the Vedas to suit their own selfish, wicked ends.

The stranger's interest, however, culminates not in the beauties of Benares's architecture, nor even in the fakirs, revolting though they be, but in the spectacle presented by the poor deluded heathen bathing in the sacred river, impressing one with their earnest, unquestioning faith in the efficacy of the ceremonies which they believe will wash away their sins and save them from countless transmigrations after death. They wade out until up to their waists, then dip under, muttering prayers and the names of some of their gods. On emerging they sip the water from their hands, rubbing their arms and faces, and continuing their prayers. Then they return to the steps and resume such clothing as they may possess, and go home, or else to worship at some shrine. Hundreds upon hundreds were thus engaged as we passed along. At one point we saw fires burning and learned that these were the "burning ghats." To these all who could afford the necessary wood, brought the dead bodies of their friends to be consumed and the ashes cast upon the river. If the wood is not sufficient to consume the entire body, it is cast off as it is, and the bodies of those whose friends are too poor to even afford wood are simply shoved off into the water, there to float with the current until devoured by the alligators or carried out to sea. Three of these bodies floated by our boat in the space of half an hour, and we could see some vultures preparing to pounce upon them. The horror of this place is that it is located directly in the centre of the bathing ghats, and the people on those below this point bathe in and drink the water that flows along bearing the ashes and the decomposing bodies that are thrown into it. But for actually seeing this done, it would have been hard to believe.

The Ganges rises to a great height during the rainy season, and when it recedes the banks are thickly covered with mud, which the priests collect. This they mould into a gigantic

image lying upon its back, with enormous head and arms, the entire figure being about twenty-five or thirty feet long, painted with the most glaring colors and with huge staring eyes. This is worshiped by all and remains until the next year, when the rising waters sweep it away. We saw three of these hideous images upon the banks, decorated with flowers as offerings.

At one point we landed to go and see a sacred tank, of which the water is said to be peculiarly efficacious, as it is believed that to bathe in this tank cancels ten thousand trans-migrations, which is some slight reduction on the eighty millions they are taught they have to pass through. Here were crowds paying the fee, and hastening to dip in the very small quantity of fetid water, which was nearly as thick as molasses with dirt. Many were in such haste that they went in with their clothes on, and returned in that condition to their homes.

It was throughout a scene to sadden the heart as well as to disgust the senses. It would also bring conviction to the heart of any skeptic to notice in contrast the grand work that is being accomplished by missionary agencies in this dark spot of heathenism. For this work is very considerable already, and the changed lives of hundreds who have embraced Christianity present a most delightful relief when one turns heart-sick from all this filth, degradation, folly, and wickedness.

To complete the morning's rounds we repaired to the most sacred temple in Benares, so sacred that our unbelieving feet might not even approach the threshold. This was not a painful disappointment, however, as the filth and dirt were appalling in the last degree. One look at the place was sufficient to convince us of the unspeakable idolatry carried on there. The images are obscene and revolting, but this is the religion of millions of the human race, and how can we expect aught but immorality and vice among the people when the loftiest and most sacred instincts are thus debased? A countless multitude was coming and going, each person throwing a little water, a few grains of wheat, or yellow flowers upon the images, while the priest struck great bells every few seconds, and shouted "Victory!" in shrill tones, to this or that god. It was as much like Pandemonium as anything could be on earth.

In the court without was an exceedingly dirty well, into which the people would pour a little water they had brought up from the river, and then by paying a cent would receive a little of the well-water from a fakir whose occupation it was to dispense it thus. A Brahminee bull, life-size, stands at the en-

trance to the temple. Near to this temple is the great Mohammedan mosque, built by Arungzebe, the Conqueror, who, to show his contempt for the Hindu temple, then standing on the spot, tore it down, and built some of the idols into the wall of the mosque upside down, where they remain to-day, showing the disdain of the Mohammedan for the Hindu.

Of other sights in this city, as also of the cradle of Buddhism just without its limits, a description may be given in another letter.

CLEMATIS.

BENARES, Jan. 14, 1884.

Missionary Literature.

Knowledge is of two kinds. We know a thing ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

INDIA: COUNTRY, PEOPLE, MISSIONS. By J. T. Gracey, Rochester, N. Y. Dr. Gracey was for seven years in India as a missionary of the M. E. Church. Observing the need of the churches for information, since his return he has supplied this need in this attractive volume. It has valuable maps and tables and diagrams. In substantial binding it can be had for \$1.00; in paper covers, for fifty cents, of the author.

WOMAN'S WORK IN THE ZENANAS OF INDIA. By the Rev. W. Arthur, M. A. Published by Mrs. J. T. Gracey, Rochester, N. Y. Price, 10 cents.

NEW GUINEA AND ITS MISSIONS. By George H. Fracker. *The Missionary Review*, September—October, 1884.

EVERY-DAY LIFE IN INDIA. Illustrated from original photographs by the Rev. A. D. Rowe, M. A. American Tract Society. Price, \$1.50. This volume contains a large amount of information, and is of special value to the missionary worker.

BIENNIAL CATALOGUE OF STORER COLLEGE, at Harper's Ferry, West Va., 1882—1884. Contains much information in regard to this institution. Address the Principal, the Rev. N. C. Brackett, enclosing two-cent stamp.

ANNUAL REPORT OF THE FREE BAPTIST MISSION IN SOUTHERN BENGAL, for the year ending March, 1884—Midnapore: American Mission Press—Z. F. Griffin. Send to Dr. J. L. Phillips, Midnapore, India.

THE NEW CASTE IN INDIA. By Ram Chandra Bose. *The Independent*, Aug. 14, 1884.

The Visit to Benares is from a correspondent of the *Providence Journal*.

Words from Home Workers.

RHODE ISLAND.

THE Busy Gleaners of the Roger Williams Church are an earnest band, doing with cheerful, loving hearts their part in the great harvest field. They elect their officers each quarter. At a recent election they spontaneously made their pastor, the Rev. O. E. Baker, third vice-president. He bears the honor well, and the hearts of the children are bound to him by his kindly interest in them.

VERMONT.

A glimpse has been permitted into a letter from a good worker in Vermont to Mrs. Bacheler, in which are statements interesting, like these: "We have been collecting some presents for Poddie (zenana teacher), and since reading the last *HELPER* have thought we might send more, and have a Christmas tree at Dainmari. What do you think of it? . . . I have bought Poddie a very suitable shawl; a dark brown with a little white in it; a good-sized double shawl." (Mrs. Bacheler says flannel is as much needed as in our climate.)

"One day last week I went to visit a lady who was eighty-three that day. She has been a member of our mission society for several years. Quite a number of her old acquaintances and members of the church were there. I carried Poddie's picture, and was pleased to see the interest there was in missions."

NEW YORK.

The annual session of the Holland Purchase Y. M. was held with the Great Valley church. The Woman's Missionary Society in connection with it met June 28, for its annual business meeting. Officers elected, Mrs. L. E. Bates, of Marilla, president; Mrs. S. L. Parker, of Sherman, secretary; Mrs. A. F. Bryant, of Springville, committee on programme. Saturday evening was assigned to the society for public service. The service was interesting, and, we hope, profitable, the children and young people deserving especial praise. The exercises of the society were followed by remarks from Dr. Ball, of Buffalo, and Professor Dudley, of Hillsdale. The collection was \$9.73. As I have so lately come into this Y. M., I may be excused for knowing but so little to report.

MRS. S. L. PARKER, *Secretary.*

At the June Quarterly Meeting, held with the Lyndon church, the Cattaraugus Q. M. W. Missionary Society celebrated its first birthday. The house was well filled, the services interesting, and the attention good. Looking back over the year we can see that the interest, especially among the children, is increasing. After the usual opening exercises, there was an "Anniversary greeting" by Miss Belle Wood, and the election of officers followed. Mrs. A. C. McKoon was chosen president, and Miss Ella Evens secretary and treasurer. The "Plea of the Nations," by twelve young people, was instructive. The reading of a letter from Mrs. Griffin, by the president, was followed by a dialogue, "Missionaries," rendered by children. Miss Edith Robeman read

"The Great Famine Cry," and Lillian Hatch "The Best Use of a Penny." During the evening several made remarks, and at the close a collection of \$5.25 was received. We are encouraged to work on, hoping and praying that the interest these children and young people have shown will increase, and they become grand mission workers.

A. C. MCKOON.

MICHIGAN.

It was a pleasant and profitable session which was held by the W. M. Society at Millington, in connection with the Genesee Q. M. The reports from the auxiliaries were not as favorable as at some times; no new ones have been formed. The report from the treasurer showed that \$123.63 had been collected in the last year. After the reports there came a dialogue, entitled "The Toilers," by Mrs. Schnell's Sabbath-school class of twelve. Mrs. Rose and Miss Dervit read interesting selections, and Mrs. Schnell an essay on the "Necessity of Missions." Rev. Bro. Tree followed with some very appropriate remarks. It was six years ago this June, and at this place, that this society was organized. He felt that greater success had attended us than was anticipated, and encouraged us to go forward. In these years the society had raised \$806.18. A vote of thanks was given to our retiring president, Mrs. Stimson, who had served us faithfully from the first; and after taking the collection of \$6.06, the benediction was pronounced by Bro. Tree. Our present officers are: President, Mrs. M. R. Rose; vice-presidents, Mrs. I. Truax Green, Mrs. W. Teachout; secretary and treasurer, Mrs. E. N. Wheeler; assistant secretary and treasurer, Mrs. M. Algo. The next session is to be held with the Laton church, in October.

MRS. E. N. WHEELER, *Secretary*.

A Yearly Meeting Woman's Missionary Society was organized during the session of the St. Joseph Valley Yearly Meeting, held with the Reading Village church, May 24th. The following officers were elected for the year: President, Mrs. E. French; vice-presidents, Mrs. H. E. Stevens, Mrs. W. R. Card, Mrs. E. French, and Mrs. Farrah; secretary and treasurer, Mrs. E. L. Owen; executive committee, Mrs. Bradley, Mrs. Austin, Mrs. Salmon, Mrs. Crammer, Mrs. White, Miss Nutting, and Miss Shearer. By vote of the Y. M. Conference a missionary meeting was held Saturday evening, the president, Mrs. E. French, presiding. The meeting was opened by singing "Ho, reapers of life's harvest." Parts of the 16th chapter of St. Mark and 28th of St. Matthew were read by Professor Copp. The Rev. F. Randall offered prayer. Singing, "Work, for the night is coming," was followed by brief and stirring speeches by the Rev. Bros. Taylor, Comstock, Berry, Wesphall, Parmalee, Martin, Morey, and Copp. They gave us much encouragement in our new work, and bade us God-speed. A report from the Calhoun and North Branch W. M. Society was read by their secretary, Mrs. Theo. Cook; also verbal reports from the Cass and Berrien, and the Branch Q. M. Societies were given by their presidents, Mrs. H. E. Stevens and Mrs. W. R. Card. They have but lately organized, and they report a growing interest and a determined purpose to do much for the Master. The Union Q. M. had not organized. The spirit of work prevailed, and a zeal for missions was manifest. Collection, \$4.42. The singing of grand old Coronation closed the exercises.

MRS. E. L. OWEN, *District Secretary*.

WISCONSIN.

Mrs. White, secretary of the Prairie du Sac Auxiliary, sends the following words expressive of sympathy and interest: "'Tis Sabbath evening, and my thoughts have been wandering to our dear workers in the mission field, and I thought it not wrong to write you of what little we are doing. Many thanks for the helps you sent in regard to organizing a Mission Society. We did not succeed in the organization until May 28. We have had three meetings, and I think the interest in this great work is increasing here, but I would like to see it ten-fold more. We are a little trembling band of ten members only, and only take two copies of the *HELPER*, but we are praying and trusting that others may be constrained by the love of Jesus to come and help. For our home mission work we are making a quilt. If we can, we want to support a zenana teacher. I attended our last Q. M. at Kickapoo church. A public mission meeting was held Sabbath afternoon, which was very interesting. We met one good sister who said she was eating her bread without butter for the sake of getting something to help send the 'Old, old story of Jesus and his love' to the heathen, and I ask myself, are we all willing to make sacrifices for this cause? According to thy faith be it unto thee, is our mission text. Pray for us, that we may be earnest in this work."

Patience and pluck are two essential qualifications for those who would help others to see the light. A dear worker, who had sent for *Helps*, recently wrote on this wise, and we have no doubt hers is not a solitary experience: "You invited us to write you not only of our encouragements but our discouragements, and as we met to-day to organize a society, I would just jot down some of our discouragements. One said we had better spend our money at home, and send an army to India. Another, that they did not understand this foreign demand, they had no faith in it, and even said it was possibly an excuse to get money. And there was the old excuse of so much to do at home; and some, even when the subject was mentioned, turned their backs on the speaker, those, too, who profess to love Him who gave his life for them. Do you wonder I came home discouraged? But the bright side of the picture is that we did organize a little society of nine members, and we do not expect to give up. Please send me more *Helps*."

The report of the Michigan Yearly Meeting and items for this department are deferred for want of space.

Topic for Monthly Meeting.

"FOR there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—ROM. x., 12.

DID you ever notice that while the Gospel sets before us a higher and more blessed heaven than any other religion, its hell is also deeper and darker than any other?—*W. F. Warren.*



Children's Niche.

Little Graces.

RECITATIONS FOR FOUR LITTLE ONES.

First Speaker :

We are busy little workers,
In this pleasant land ;
We want to work for Jesus,
And give a helpful hand.
Though we may not be the foremost,
We are for the right ;
Though we can do but little,
We'll do it with our might.

Second :

We will help the needy
And suffering, if we may,
And strive to make them happy
With words that we may say.
For Jesus loves the children,
And wishes us to be
As rare and precious jewels,
Of perfect purity.

Third :

We will help the lonely,
And try with gentle love

To dry their falling tear-drops
And bid them look above.
Our Heavenly King we follow
Would have us true and kind ;
He bids us help each other
And all his precepts mind.

Fourth :

We will help our parents,
And scatter day by day
" Little acts of kindness "
To blossom in our way.
" Honor ye your parents,"
To his words belong,
That in thine habitation
Thy days be glad and long.

(All clasp hands, speak in concert:)

We will help each other,
And always strive to be
Our Saviour's " little workers,"
In love and harmony.

— *The Pansy.*

Odd Minutes.

MANY of our young friends are busy thinking what they can send to India next month. I hope you have all read what Mrs. Phillips said to you in the last *HELPER*. Looking through a recent number of the *Heathen Woman's Friend*, right in the children's part of the paper we came to this arti-

cle by Miss Guernsey, with the odd title. It will no doubt interest you, and may help you.

Crochet hooks, knitting-needles, and worsted, girls : we can work while we talk, and talk all the better for the working, — and there are some missionary dolls to dress. “How can we dress dolls with a crochet hook?” asks May ; while from the group in the corner comes Katie’s sorrowful cry, “Oh, dear, it is so much work to dress dolls, and I have so much to do !” Yes, I know all about that, dear ; all of you are very “busy bees,” and my plan is only for the odd minutes, for which you always want some dainty bit of fancy work on hand. May knows how to knit those pretty skirts which we admired so much at the fair. She can easily knit one for a doll, and use up at the same time some of the odds and ends of worsted that lie in her drawer. Some of you can crochet doll’s skirts, and those who know how can knit or crochet shoulder-capes for the same “little women.” Here is a square of pale blue cashmere, just matching your split zephyr, Jennie. Will you crochet a pretty shell-stitch border for it, edging the scallops with this blue knitting-silk left from a pair of wristers?

Now that all are at work, let me read to you the story of a certain Christmas tree in India, which I have just found in a missionary magazine.

“Miss Greenfield and the ladies of the mission had devised a Christmas treat for their pupils in zenanas. As Mohammedans and Hindus would not mix well, the former were invited for one day, the latter for the next. The Mohammedan ladies arrived in closed-up vehicles. All the men-servants were sent off to the back of the house, and then the ladies glided into the drawing-room. They came in blue satin, in embroidered skirts, in plain dresses, with veils of tinted gauze embroidered in silver and gold ; eyebrows blackened, lips reddened, jewels everywhere, even to the first joint of the fingers ; nails and palms of the hands dyed red. The text, ‘Glory to God in the Highest,’ etc., was worked in gold on the scarlet border of the mantel-piece. The room was gay with flowers. The guests often preferred the floor to sit on, rather than the chairs provided for them. One lady, having taken a chair, fidgeted about ; first she drew up one foot, then the other, and at last sat on the chair as if on the floor, in native posture. There was an array of puzzles, pictures, boxes, blocks, and toys, all of which engaged attention. Hymns and lyrics were sung. In a side-room Miss Greenfield had arranged the prizes for

her grown or growing pupils. Her method was that the most diligent pupil should first of all go into this treasure-chamber and make her own choice out of the assortment of veils, chintzes, muslins, toys, picture-books, bags, dolls, etc. Then followed the next in order of diligence, and so on to the end. The dolls carried the day. If the children in the Sunday School at home who had sent them could have seen the delight of married women with their dolls they would have felt well rewarded. Of course they could not eat with the Christians, but oranges and flowers were handed round. Some of the ladies were Persians, and would not accept red roses; they were unlucky; but white ones they took.

"The guests of the second day included babies, girls, mothers, and grandmothers. They were more lively than the Mohammedan guests, and their curiosity keener. They must handle everything. They hopped about like children, with delight, and were endless in exclamations. The moving, sounding thing upon the mantel-piece, which the English ladies declared told them the hours, was a weird mystery of metallic life. Then that iron tailor who, under the commands of a lady, plied his needle at such an unearthly rate, from what fairy world had he come?

"And that great plateau covered with white cloth, with knives, forks, spoons, and other equally unknown accoutrements, it could never be that the ladies dined in that fashion! 'We should so like to see you eat,' they said. But the doll's house, borrowed for the occasion from the Christian girls' school, was the spectacle of spectacles.

"Several of these ladies could join in singing the hymns, and the teachers felt, 'Some of them are not far from the kingdom of God.'

"As to the prizes, the same order was followed as the day before, and again the honors of the day remained with the dolls,—for daughters and mothers alike, nothing is equal to a doll."

There girls, do you see what we can do? Less busy fingers must do most of the dressing of the dolls, which are so welcomed by our brown sisters over the sea, but you and I can help by these little touches that require no cutting or planning, only the work of "odd minutes." When finished, we will send them to some missionary box, that they may carry our messages of loving thought to these secluded women. And don't forget, girls, to weave heart-prayers with your work.

Contributions.

RECEIPTS FROM JULY 1 TO AUGUST 1, 1884.

MAINE.

Augusta, Auxiliary, for Emeline, and toward constituting Mrs. Eugene Fogg L. M.....	\$7 00
East Livermore, "Respondent".....	1 00
East Otisfield, Auxiliary, for Miss Bachelor, and to complete Life Membership of Estelle Knight, and \$9.09 toward constituting L. R. Barrows L. M.....	10 25
Ellsworth, Q. M. W. M. Society, \$6.25 for Carrie with Mrs. Burkholder, \$2.75 for general work, all toward constituting Mrs. J. A. Chatto L. M.....	9 00
Farmington, Q. M. W. M. Society, for general work.....	17 10
Gardiner, Missionary Concert, for Miss Ida Phillips' school building.....	10 00
Lewiston, Main Street, Auxiliary, of which \$2.53 for Incidental Fund.....	17 70
Lisbon Falls, Auxiliary, for Miss Coombs' salary.....	10 00
North Berwick, Mrs. Ramsey, for zenana horse for Miss Coombs	5 00
North Lebanon, Auxiliary.....	6 25
Saco, Auxiliary, for Miss M. Bachelor's support, and to complete Mrs. Parsons' L. M.....	7 00
Sumner, Auxiliary, for Mrs. Smith, and towards making Mrs. L. R. Barrows L. M.....	2 50
Sweden, Auxiliary, for Miss Bachelor, and towards making Mrs. L. R. Barrows L. M.....	2 25
Topsham, Miss E. J. Whitten.....	5 00
Waterville, Q. M. W. M. Society, for F. M.....	11 07

NEW HAMPSHIRE.

New Hampton, Helpers, for support of New Hampton school at Midnapore.....	6 40
New Market, Auxiliary.....	11 06

VERMONT.

Corinth, Auxiliary.....	2 00
East Corinth, \$1.25 from Busy Bees, \$3.75 from Auxiliary.....	5 00
East Orange, Auxiliary, for F. M.....	3 00
St. Johnsbury, Auxiliary.....	10 00

MASSACHUSETTS.

Amesbury, Auxiliary, L. A. B... ..	1 00
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Haverhill, Auxiliary, \$13 to complete Mrs. Hilton L. M., and \$7 towards constituting Mrs. E. W. Gordon L. M.....	20 00
Lowell, Paige Street, Auxiliary, of which \$3 for Mrs. D. F. Smith.....	23 89
Seekonk, Mrs. T. W. Gray, for Miss H. Phillips.....	1 25
Wellesley, Mrs. O. S. Bean.....	5 50

RHODE ISLAND.

Chepachet, Mrs. S. A. Steere, \$1, Mrs. R. Steere, \$1, Mrs. E. Morrell, \$1, Mrs. L. Smith, 50c.....	3 50
Carolina, Young People's Society, for Miss Franklin's salary....	2 25
Carolina, Young People's Society, for Incidental Fund.....	25
Carolina, Young People's Society, for Miss Hattie Phillips' support.....	5 50
Greenville, Auxiliary, for Miss Hattie Phillips' support.....	10 00
Pawtucket, Auxiliary, for Miss Hattie Phillips' support....	5 00
Pawtucket, Auxiliary, for Miss Franklin's salary.....	3 50
Pawtucket, Little Workers, for Miss Ida Phillips' support...	1 50
Providence, Greenwich Street, Auxiliary, for Miss H. Phillips' support.....	6 25
Providence, Greenwich Street, for Miss Franklin's salary.....	6 25
Providence, Park Street, Auxiliary, for Miss H. Phillips' support.....	4 00
Providence, Park Street, Auxiliary, for Miss Franklin's salary.....	1 75
Providence, Park Street, Little Helpers, for Miss Franklin's salary.....	5 50
Providence, Park Street, Mrs. Bradbury, for Miss H. Phillips.....	5 00
Providence, Roger Williams, Auxiliary, for Miss H. Phillips	20 00
Providence, Roger Williams, Busy Gleaners, for Miss Franklin's salary.....	21 25
Providence, Roger Williams, Busy Gleaners, for Ragged Schools	2 00
Providence, Roger Williams, Busy Gleaners, for Incidental Fund	.50
Providence, Roger Williams, A Friend, for Miss H. Phillips' support.....	5 00

Contributions.

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Providence, Roger Williams, Miss A. Spencer, for Miss H. Phillips' support.....	3.00
Providence, Roger Williams, Miss H. Spencer, for Miss H. Phillips' support.....	3.00
Tiverton, Church, for Miss H. Phillips' support.....	5.00
Tiverton, Church, for Ragged Schools.....	1.75
Tiverton, Church, for Incidental Fund.....	.25

NEW YORK.

Lowville, Mrs. Galloway.....	2.50
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MICHIGAN.

Paw Paw, Auxiliary.....	3.71
Gobleville, Auxiliary.....	3.14
Gliddenburg, Auxiliary.....	.66
Oshtimo, Auxiliary.....	.36
Van Buren, Q. M. collection.....	1.46

IOWA.

Chester Centre, Mrs. S. B. B. Sherman, for Harper's Ferry.....	1.00
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WISCONSIN.

Berlin, Mrs. Page, for F. M.....	4.00
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Dell Prairie, Mr. Nelson, Mrs. Nelson, Mrs. Stillwell, Miss Augir, R. J. Pope, Mrs. Pope, and L. A. Pope, each .80....	5.60
Dell Prairie, for the Wisconsin Dell School, with Mrs. D. F. Smith.....	8.00

MINNESOTA.

Champlain, Auxiliary, receipt from H. M. Treasurer.....	13.00
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DAKOTA TERRITORY.

Frankfort, Auxiliary.....	1.30
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PROVINCE OF QUEBEC.

Stanstead, Auxiliary, for zenana teacher, Emily.....	20.00
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MISCELLANEOUS.

Try Class, for Poma.....	5.70
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Total..... \$399 65

L. A. DEMERITTE, *Treas.*,
per M. S. WATERMAN, *Assist. Treas.*

DOVER, N. H., Aug. 1, 1884.

OHIO WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1884.

OHIO.	F. M.	H. M.	Ed. Soc.
Ohio and Pennsylvania Y. M.....	\$8.62		
Waterford, P. Auxiliary.....	4.00		
Richland and Licking, Q. M.....	2.71		
Marion, Q. M.....	1.80		
Cleveland, Auxiliary.....	2.02	\$.85	\$.42
Total.....	\$19.15	\$.85	\$.42

In report for June, \$8 credited to Sparta, Penn., should have been Rockdale, Penn.

MRS. H. J. COE, *Treas.*

CLEVELAND, O., July 30, 1884.

BENEVOLENT SOCIETIES.

Receipts for July.

	F. M.	H. M.	Ed. Soc.
Aggregate.....	\$1,631.30	\$622.44	\$37.08

E. N. FERNALD, *Treas.*, LEWISTON, ME., Aug. 1, 1884.

VERMONT Y. M. WOMAN'S MISSIONARY SOCIETY.

The Vermont Y. M. Woman's Missionary Society will hold its annual business meeting in connection with the Y. M. at Sutton, Saturday, Sept. 13, at 1.30 P. M. Place designated at the time.

There will be a public W. M. service in connection with the Vermont Y. M. Saturday, Sept. 13, at 7.30 P. M.

MRS. F. P. EATON, *President.*

ANNUAL MEETING.

The annual meeting of the Society will be held the first week in October, at Lewiston, Maine.

Helps for Auxiliaries.

A list of the leaflets published by the Woman's Missionary Society is here given, to which have been added a few books and pamphlets which are of special value. They will be forwarded on receipt of price stated. Those under head of miscellaneous are for gratuitous distribution, but contributions are desired for the Literature Fund, by means of which they are printed. From time to time others will be added.

Miscellaneous.

Constitution of the F. B. Woman's Missionary Society.
 Constitutions for Quarterly and Yearly Meeting Societies.
 Hints and Helps for Q. M. Societies.
 Constitution for Auxiliaries, including Hints for Organization, and other valuable items. 4 pages.
 Constitution for Mission Bands, including valuable suggestions.
 Blanks for reporting Mission Bands, Auxiliaries, Q. M. and Y. M. Societies.

Readings.

"Thanksgiving Ann." "A Plea for Zenana Women." "A Plea for Santal Women." "The Indian Maiden's Call."

Dialogues.

A Missionary Dialogue on India; and "The Toilers," for twelve children. *Price for Readings and Dialogues, 3 cents each.*

Books and Pamphlets.

"Historical Sketches of Woman's Missionary Societies in America and England," by Mrs. Daggett.....75 cts.
 "My Missionary Box and I".....10 cts.
 "A Grain of Mustard Seed, or the District Secretary's Letter." 10 cts.
 "Missionary Exercises," a collection of Bible Readings, Dialogues, Poems, etc., including postage.....35 cts.
 "The Golden Sheaf," by Mrs. H. C. Phillips.....50 cts.
 "Uncle Ben's Bag".....2 cts.
 "Progress of Christian Missions," a hand-book for use in the Family, Sabbath School, and Mission Band, including postage. 6 cts.
 "Tenth Annual Report of the F. B. W. Society," including postage, 10 cts.
 "The F. B. Register and Year-Book," including postage.....12 cts.
 Envelopes for Collectors.....25 cts. per hundred.

Photographs of Missionaries.

25 cts. each, \$1.50 for ten copies. Miss Crawford and Miss Ida Phillips. Mr. and Mrs. Griffin, cabinet size, 40 cents.

POST-OFFICE ADDRESS OF THE MISSIONARIES.

<i>Midnapore.</i> —Rev. T. W. Burkholder, Mrs. Burkholder, Dr. J. L. Phillips, Miss L. C. Coombs.	Coldren, Miss I. O. Phillips, Miss H. P. Phillips.
<i>Danteon.</i> —Mrs. H. C. Phillips, Miss Nellie M. Phillips.	<i>Evansville, Wis.</i> —Rev. A. J. Marshall, Mrs. Marshall.
<i>Jellapore.</i> —Mrs. D. F. Smith, Miss Jessie B. Hooper.	<i>New Hampton, N. H.</i> —Rev. and Mrs. O. R. Bacheler, Miss M. E. Bacheler.
<i>Balasore.</i> —Rev. M. J. Coldren, Mrs.	<i>East Providence, R. I.</i> —Mrs. J. L. Phillips.

Postage to India, 5 cts. each half-oz.; newspapers and packages, 2 cts. each two ozs.